H. 3. 71

A SERMON

Preached before the

Queenes Maieſtie,

the ſecond of March.

An. 1578.

By Iohn Yong Doctor of diuinitie.

Cicero de oratore.

Quoties dicitur toties de nobis iudicatur.

So oft as we ſpeake, ſo oft are we iudged of.

Ioh. 7.

Quod iuſtum eſt iudicate.

Iudge according to right.

¶ Seene and alowed according to the order appointed.

¶ *Imprinted at London,*

by Rychard

VVatkins.

¶ *Cum Priuilegio.*

FOr that this Sermō may be more aduiſedlie conſidered of the Readers, whiche was not well takē in part of ſome of the hearers, where it was ſpoken: it is therefore thought expedient that the Preacher thereof, ſhould cauſe it to be put openly in print, and ſo refer it, to bee expended by the learned & others of ripe iudgement.

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¶ Domine non est exaltatum cor meum, &c.

Psal. 131.

Lorde I am not hie minded.

UPON what occasion the Prophete Dauid (moste honorable and wel beloued in Christ) dyd endite and write this Psalme, whether before hee became king of Israel, or after, it is not fullye agreed amongest the learned expositors. Some of the late and new writers doe thinke (and in my simple iudgement not vnprobably) that he did write the same, before he toke possession of the crowne, vpon this occasion. There were (say they) certaine Parasites and flatterers attending vpon King Saule, who maligning Dauid because that by almighty Gods speciall appoyntment, hee was annoynted King ouer Israel, and seeking to bryng him into discredite and into hatred with his Prince, did insinuate that he did secretely practize the deposing of him from the kingdom

the aduancing of himselfe ambitiously to the same. The Prophet Dauid therfore to declare this their suggestion to be most false and slaunderous, and himselfe to be innocent from that great offence, hée writteth this Psalme as testimony of his innocency, protesting therin, as before God, that hée was no suche man, as some reported him to bée, Hee was not hie mynded, hee dyd not looke alofte, hee dyd not exercise him selfe in great matters which were to hie for him, but contrariwise, did refraine and humble his soule, euen like a newe borne or weaned childe, &c.

Other, as the olde interpretors (which I haue readde,) and some of the newe, leauing the tyme and occasion of the wryting of this Psalme vncertayne, they doe onely greatly commend it, (as there is cause) aduising and wyshing all men to set before theyr eyes this most perfect patterne of humilitie, propounded vnto them by the Prophete in this Psalme, and to endeuor them selues also to followe the same. But to let passe this varietie of opinions touching the time and occasion of the writing of this

Psalme,

Psalme, thus much concerning the same: wee are for the present to vnderstande, that it consisteth of two parts. The first parte thereof is apologiticall defensiue, or as I maye saye, testificatiue, declaratiue, that is, it contayneth an apologie, and defence of the Prophetes innocencie, or a testification and declaration of his humilitie, or both. The seconde parte contayned in the last verse, is hortatory, for therein the Prophet doth exhorte all the people of Israel to repose their whole truste and affiaunce in almighty God: for saith he, Let Israel trust in the Lorde, from this time foorth for euermore. Of both these partes therefore that I maye haue grace to entreate. &c.

¶ Domine non est exaltatum cor meum. *I am not hie minded.*

When the Prophet Dauid thus plainlie and expresse in wordes doth vouch and testifie his humilitie, wee must not thinke, (for that be far from euerye one of vs) that he doeth it rashlie, or vainelie gloriouslye, but rather verye necessarilye, as being vrged thereunto by

the slaunderous and malitious reports of his enemies, or vpō some other occasion vnknowen vnto vs. For as we see in the verye wordes of the text, the Prophete doth speake vnto almightye God, he doth appeale as it were vnto him, he telleth him that he was not his minded &c. whiche he woulde neuer haue done, if he had but bragged or counterfeyted. For almightye God (which the Prophete Dauid was not ignorant of, hauing diuers times confessed it in his Psalmes) is, καρδιογνώστης, a searcher out of the spirites, the reynes, the heart, wherein there is nothing so secrete, but he vnderstandeth it, and beholdeth it. And that as some thinke we are taught & put in minde of most effectually, by the Greeke name which is geuen to almightye GOD, which is θεος, which they say commeth of the Greeke verbe τεθεᾶσθαι whiche signifieth to see, so therefore learned and called, to giue vs this to vnderstande, that all thinges are naked and open to his sight, and all places, the deepest and darkest Dongeon that is, yea euerie secrete angle and corner of mans heart, which is a Dongeon

Psa.70.43

Hebr.4

geon

geon of all dongeons, most bottomlesse and vnsearchable. When as therefore the Prophete speaking vnto almightye God, doth appeale as it were vnto him, and referreth him selfe to him, and to his knowledge, (for he sayeth, Lorde I am not hie minded. &c.) It is not to be doubted, but that he was in heart and minde inwardlie affected, as outwardly in wordes he pretended.

Lorde I am not hie minded, &c. The Prophete in these two first verses doth by three thinges declare and testifye his humilitie, whiche all must concurre in those whiche are to be accompted humble and lowlie, that is, the hart, the eye the action. The first is the heart, for the verye wordes of the text are, Lorde my heart is not exalted, the English translation hath, I am not hie minded, but al is one in effect. For the hart and the mind are oftentimes confounded in the scriptures, and by the heart euery where almost through out the whole body of the Scripture, the mind, the soule, and conscience of man is meant, and great reason why. For the heart, as some of the chiefe and best learned diuines do holde

and say, is the vessell and receptacle, the seat, the habitacion and dwelling place of the mind and soule of man, contrary to the opinion of deuine Plato, in dede humane. Plato (in this, as in many other thinges besides,) who placeth the mind in the head, in the braine. Whose opinion to be moste vayne and absurde, our sauiour Christ him self saith. S. Hierome, hath declared in diuers places in the Gospel. but moste specially where he sayeth, *De corde exeunt cogitationes*, that is, out of the heart procede the cogitacions. The Greke word is διαλογισμοι, διαλογισμοὶ, doth properly signifie reasoning, disputing, deliberating, consulting, conceauing, imagining, which all (as we know) are proper to the mind. It is the heart therefore by the testimonie of our sauiour Christ, (in dede the mind in the heart) that reasoneth and disputeth, that deliberateth & consulteth, that conceaueth and imagineth. Which also Lactantius (who semeth to be of Platoes opinion, that the proper seat of the mind is the head, bicause all ỹ senses be there) doth graunt: and sayth furder, that whē the minde is to reason, consult, and so forth

Hiero. in. 15 Math. Matth. 15.

De opificio dei. cap. 16.

forth, it descendeth down from the head to the heart, which as me thinketh may seeme somwhat friuolous. Wel, it may content vs, that our Pythagoras, our Plato, that is, our Sauiour Christ hath put the minde of man, in the heart of man. The heart therfore being the vessell, the habitation and dwelling place of the minde, wee may verie wel vnderstand as the Scripture doth, the minde & conscience of man, by the heart of man: and so consequently not mislike of our Englishe translation, which is, I am not hie minded. The Latine being: *Domine non est exaltatũ cor meum:* Lorde my heart is not exalted.

The Prophet beginneth first with that which is first in order, & whereunto first of all and most principally we ought to haue regard, because that vpon the inward affection & disposition of the hart, all that is outward, as lokes, countenances, all our actions, our whole lyfe and conuersation doe depende, and are as it were thereby to be esteemed and iudged. For the hart, if it be pure and affected as it ought to bee, it is the fountaine, the treasure house, ỳ storehouse of pietie.

Faith,

Faith, Religion, and all vertue, & whatsoeuer proceedeth from thence, it is before God very alowable and commendable; so contrarywise, if it be impure & euill affected, it is a most filthy & lothesome lake, no sinke or puddle, no tumbe or graue, no dead corps or carrion, not the filthiest thing or place that we can imagine to be compared: and whatsoeuer issueth thereout, it is to be wicked & abhominable. Our Sauiour Christ is witnesse thereof in the Gospell, where he doeth reckon vp a whole beade roule, and catalogue of abhominable vices, which doe flowe and issue out of a polluted and a corrupted conscience. Matth. 15.

The heart then being as it were the conduite head, the originall fountaine, the treasure house, the storehouse of all our actions and doinges: it behoueth vs by the example of the Prophete Dauid, first of all to haue due regarde that it be cleane and affected as it ought to be. Saint Paul doth highly commend sanctimonie, that is, the puritie of the heart. Heb. 12. Our sauiour Christ pronounceth them happie which be pure in hart. The Prophete Dauid verye instantlye doeth be- Matth. 5. Psal. 50.

seeche

séeche almightye God to create a cleane heart within him. It is the heart and the puritie of the heart, which almighty God doth specially respect and require, without the which all our actions and doinges, and whatsoeuer else belongeth vnto vs, be it outward or inward, seeme they neuer so cleane and pure, they are to bee accompted as most filthy and impure. If we should wash our selues euery one of vs as oftentimes in Thames, as Naaman the Sirrian dyd him selfe in the flood Iordan, if we should washe our handes, our garmentes, & vessels, which wée doe weare and occupye, as often as dydde the Scribes and Pharisées, (for they were great cleansers of these outward thinges) if we went clothed in Purple and fine white euery day, as the Ritche glutton is described to doe in the Gospell, yea if it were possible for vs to be as beutifullye and gorgiously arayed and decked in our apparell as the Lylly and flower of the fielde, to whome Salomon (for so sayde one that was greater then Salomon) who was the most glorious and royall Prince one of them, that euer liued in all his glory & royalty, was

4. Reg. 5

Ma
Luk

Luke. 10

Math. 12
Luke. 11

Math. 6.

not

not to be compared, if beſides all our actions, our whole lyfe and converſation, were to ſee to, moſt pure, holye, yea, heauenlye and angelicall, if when all is done, the hart be found impure, the conſcience not purged from dead workes, all is but filthineſſe, corruption, and rottennesſe. For, *Omnia munda mundis coinquinatis, et infidelibus nihil eſt mundũ. &c* To the pure all thinges are pure, but to thoſe which be vnpure and Infidels, nothing is pure. The reaſon in the ſame place is rendered, *Polluta eſt eorum mens et conſcientia*: The Conduite head, the fountaine is poyſoned, their minde and conſcience is defiled. This is therefore that whereunto firſt of all and aboue all, we ought to haue regard, that the heart, the minde and conſcience bee cleane and affected as it ought to bee, that wee may bee able euery one of vs, ſo farre forth as this body of death which wee carrye about with vs, this corruptible body which weryeth and preſſeth downe the ſoule, ſhall ſuffer to ſaye generallye, my heart is cleane, and particularly, my heart is not Idolatrous, my heart is not couetous, my heart is not aduouterous,

Heb. 6.

Titus. 1.

Rom. 7.

Sap. 9.

my

my hart is not enuious, and malitious, my heart is not gluttonous, not oppreſſed with ſurfaiting and dronkennesse: and with the Prophete Dauid, here in this place whereof I haue nowe firſt of all to intreate, My heart is not exalted, I am not hie minded. Luke. 21.

Which is a thing amongſt mē, as times be now, rather to be wished and deſired, thē to be hoped for. Humility, lowlines of mind, was euermore in the worlde a rare vertue, but neuer more rare & hard to find thē at this day. It is ſaid of ỹ mad Philoſopher Diogenes, that he did ſeke in Foro, as it might be in Weſtminſter hal, or in Poules Church, or at ỹ Royal exchāge, or in Cheapeſide on the market day, or in Smithfield, at none day with a Candle, a man, & could not finde him, as hee ſayed. But in deede (I thinke) if Ieruſalem (to vſe the phraſe of the Prophete) the Citie of God, the Church of Chriſt, all Chriſtendome, were ſought through and through, with Lanternes, it were a hard matter (if not vnpoſſible) to finde an humble and lowly man, ſuch a one as might truelye ſaye with the Prophete, My heart is not exalted, I am Diogenes. Zoph. 1.

not

not hye minded. For as Saint Hie-
Hierom. rome sayth, *Nemo omnium est qui habeat quosdã nœuos superbiæ, &c.* There is not one of vs all but he hath certaine blottes and blemishes, hee myght rather haue sayde of most of vs, swelling bothes of pryde, and vaineglorye, of an arrogant hart and stomacke: for euen in him that sayde here in this Psalme, I am not hie minded: there were not wanting these blots and blemishes which he speaketh of. There is naturally engendered in euerye one of vs a desyre to aspyre, to climbe, to bee a lorde, styl hyer, and hyer, which desire if it bee not in time repressed violentlye, & kept vnder, it knoweth no measure, it becommeth infinite, endelesse, vnsatiable: And therefore as S.
Augustin. Augustine sayth, hee that wyl goe about to satisfye and fulfill (as al other) so, that ambitious and arrogant desyre, shall finde it a toyle of all toyles, such a labor as Sampson, or Hercules never atchieued, and shall but vexe and torment him selfe miserablye, and to no purpose: for this desire of honour, rule, principalitie, of worldly glorie and renowne, if is in the heart of man, (if it be once pos-

sessed

telled therewithall) a worme that dyeth not, a fire that goeth not out, it is immortall, vnquencheable, as vnsatiable as the graue, or as hell, it neuer sayeth hee, it neuer hath inough, haue it neuer so muche. I reade of one who was so immoderate in this behalfe, that he would not sticke to saye, that if he had made a conquest of all the earth, of the whole worlde, it would not satisfie him, and that he would be right hartely sorry that there were no more worldes to conquer.

Charles the fift Emperour, gaue in his armes as we know, Hercules Pillers, with this inscription and poesie, *Plus oultre*. I reade of one who can not tell (as he sayth) what he ment by it, other saye that it is playne ynough, and that his meaning was, that Hercules Pillers, which are two hilles, at the straight, the mouth, the entraunce, into the Midland sea, the Leauant Seas, one of them on the one side of the straight and the other on the other, the one in Europe, the other in Aphricke, and fretum Herculeum, the Sea called Hercules Sea and ioyning, should not hounder his Em-

Carolus quintus.

pyre

pyre and dominions, but he woulde extende and produce it further, and so hee did, euen to America the West Indes, the fourth and newe founde parte of the worlde, which Hercules, and those which liued long after Hercules neuer knewe. Thus immoderate and infinite is this desyre of rule and glorye neuer at the highest in any, be they neuer so mighty, and haue they neuer so much. But it is not so greatlye to bee maruayled at, that this ambitious desyre to rule, shoulde bee founde in suche noble personages, which be of the best, the greatest, the chiefest, the highest, when as yee can not fayle thereof in the leaste, the worst, the vilest, the lowest. It is and hath beene alwayes a harde matter, to finde any, be he neuer so vile and contemptible a person, so berye a raskall, but he coulde be desirous to aspyre, to mount, and thinke him selfe worthye not of the lowest and meanest rome in the common wealth, but of the byest, the best, if one were better than another.

The fables say, that amongst the Beastes, Jacke an Apes byd once affectate the kingdome, but the Fore was with him

him to bring, be dreſt him in his kind, for he brought him into the byers ouer head and eares, or it were long. They ſaye alſo that on a time the Aſſe gat on his backe a Lions ſkinne, and perſwaded him ſelfe that he loked lyke a Lion, and beléeued that thē Beaſts of the field would ſo haue reputed and taken him. Amongſt the Fowles alſo the cowardlye Pecock dyd pleade for the ſoueraintie, & chalenge it, and amongſt the Trées the Bramble and Bryer dyd vſurpe it: the parable is in the booke of the Iudges, and the thing it ſelfe. The meaning of Iud. 9.
al which fables and parables (as I take it) is, that there is not ſo very a Jacke an Apes, *Tam magnus Aſinus*, ſo great a Dolt and Aſſe, ſo verye a Cowarde, or Peacocke, ſo improfytable a Bramble and member in the common wealth, but hee can thinke him ſelfe worthy of the beſt and hyeſt place, and ſéeke it to. It is commonly and truely ſayde, that Jacke would be a gentlemā, & no doubt ſo he woulde, and a noble man to, and a Prince if it might be. The hiſtory of Jacke Cade, alias Jacke ſtrawe, Matt tyler, Hob carter, Tom miller, that ra-

bls and route of raſcalles, proues this matter ſufficiētly. To be ſhort, it is the faulte of vs al, of the leaſt, of the beſt, of the hieſt, of the loweſt, of the greateſt, of the woꝛſt, to be hie harted and minded, a fault which might be ſone amēded, if we would vouchſafe to haue an eye vnto the Prophet Dauid our paterne here propounded vnto vs, who proteſteth of him ſelfe, and no doubt in trueth and in veritie, that his harte was not exalted, he was not hie minded.

Domine non ſunt elati oculi mei: Myne eies be not lifted vp, or I haue no proud lookes. This is the ſecond thing wherby our Prophete doth declare and teſtifye his humilitie, and whereby it may be knowne, not only to almighty God, as by the heart, but alſo vnto men, that he was as he ſayde humble and lowly.

Eccle.19. Eccleſiaſticus ſayeth, that a man by his garment, laughter, & going, is knowne what he is, and how he is diſpoſed and giuen: But by nothing ſo wel, I thinke, as by the eie, the face, the countenance:

Hicron. ad Furiam. *Speculum mentis eſt facies* (ſayeth Saint Hierome:) *Et taciti oculi cordis fatentur arcana*: The glaſſe of the minde is the face:

face: *Et taciti oculi*, an excelent epithite. That is, the eyes which be mute, silent, they say nothing, they? voyce and sound is not heard, and yet doe they bewraye the secretes of the heart. It is commonlye sayd and vsed amongst the Latins for a Prouerbe, *Frons hominem prefert*, The forehead sheweth the man. Which is as much to saye, as the eye sheweth the man. For Marcus Varro, who was thought the most skilfull and expert man of all other in antiquities, specially in Etimologies of wordes, and deryuing them from their originalles, (for the which cause Lactantius geueth this testimony of him, that there neuer liued in the world a better learned man thã Varro,) sayth that this word *Frons*, which wee in our Englishe tongue interprete a forehead, commeth *a Foratu*, which signifieth boring, for in that part of the face, nature hath bored as it were with an Augor, two great holes wherein the eyes bee, and of that boring, and of those two holes which bee there bored, the Latin word *Frons* commeth, which wee Englishe a forehead, when as therefore the common saying is, that

Lib 1. de falsa religione. cap. 6.

Lactan. de opificio dei, cap. 8.

Frons hominem prefert, The forehead shewth the man, the meaning of that cõmon saying is, that the boring whiche is in that part of the face, the two great holes whiche be there bored, that is, the eyes shewe the man. The eyes also, as those which be learned doe knowe, are called *Fores et fenestræ animæ*, The dores and windowes of the minde, because that by them, as by Dores and windowes, wee doe looke and enter into the mynde, the hart and conscience of man, and by them also the affections thereof are manifested, opened, and sheweth forth vnto vs. So that howsoeuer a man bée in mynd, and inwardlye affected, whether he bée merrye or sorye, angrye or well pleased, well in his wits, or out of his wits, furious, or madde, whether he be a fole or a wyse man, chast or vnchast, sober or drunke, humble or proude, innocent or giltie of any great and grœuous crime, the eye wyl tell it forth, & shew it, & truely. For as one sayeth, *Oculus est verus nuncius*, A true reporter of that whiche is within, and wyll not lyghtlye fayne or lye. Here therefore wee haue to

learne

learne one leſſon, and the ſame in my opinion verye wooꝛthye to bee learned, and that is, to take heede howe wee doo commit any thyng, though neuer ſo ſecretely, that is not vouchable and iuſtifiable, oꝛ conceyue any euyll in our heartes, agaynſt almighty God, the ſacred Maieſtie of the Pꝛince, thoſe whiche be placed in hyghe auctoritie ouer vs, foꝛ thoſe whiche commit ſuche thinges can not be hydde: There is nothing couered, but it ſhal be vncouered, nothing ſo hyd and ſecrete, but it ſhalbe reuealed and come to light, foꝛ if all fayle, that whiche we carye about with vs, not within our bꝛeſtes in ſecret, but in our faces, which are to the open viewe & beholding of all the woꝛld, euen our eyes & lokes ſhal tell it foꝛth, they ſhall bewꝛaye vs, and betraye vs: Let vs not therefoꝛe foꝛgette this one moſt neceſſarye leſſon, whiche we may alſo the better remember if we retaine ſtyll in memoꝛye, that golden ſaying of Sainte Hierome vttered befoꝛe: *Speculum mentis eſt facies, &c.* The glaſſe of the mind is the face, and the ſilent eyes which ſay nothing, they doe bewray the

Hap. 1

Math. 10
Luke. 12.

secretes of the hart.

Such a bewrayer of mannes moste secrete dædes and affections is the eye: And therefore if the Prophete had not in dæde bene inwardlye affected as hée sayde, that is, not hye minded, he would not, no he could not haue said truely, I haue no proude lookes. For the affection of the bodye, chiefely of the face, followeth the affection of the minde, and as wée bée affected inwardlye, so wee loke outwardlye. Well, the Prophete sayeth here of him selfe, That his eyes were not lyfted vp, hee had no proude lookes: and there is no doubt, but that this testimonie which he giueth of him selfe is true, for of all other he did moste detest and abhorre those whiche had hie e proud lokes: *Superbo oculo et insatiabili corde cum hoc non edebam,* Those (sayeth he) which haue proude lookes, and hye stomackes, I wyll not eate nor drincke with them, or as some translate, I wyl not suffer them: that is, he coulde not abyde them. In dæde a loftie and proude loke, an insolent and disdainefull countenaunce, is a verye odious thing, and such a thing as mannes nature cannot

Psal. 101.

well

wel broke and abyde, and the same not soner to bee found in any, then in thois whiche being of verye poore, base, and beggerly condition, Squyers as wes saye of lowe degree, neither wel borne, neyther yet well brought vp in vertus and good literature, are highly aduaunced and called aboue their worthinesse. *Asperius nihil est misero cum surgit in altum:* There is nothing more intollerable in lookes, countenaunces, in all respectes, then a miser, one of seruile nature and condition, when he is very hyghly exalted and lyfted vp. Wes reade in Genesis, howe that Sara, Abrahams wyfe, because her husbande had no Chyldren by her, nor lyke to haue, shee being olde, barren, past chylde bearing (as shee her self thought) gaue vnto him her handmayde, her bondwoman Agar, aduising him to go in vnto her, &c. Who through the greate familiaritie shee had with her maister, and perceyuing her selfe to haue conceiued by him, grewe so cockishe and so insolent, that shee contempned and ouerlokt hir maistresse, for the text sayeth, that hir maistresse was despised in hir eyes, thus Gen. 16.

malepart thée was, and became also afterwarde very troublesome, for by her, and her sonne Ismael, whiche thée had by her Maister Abraham, Abrahams house was greatly disquieted. This it was for Sara to suffer her mayde to be so familiar with her husbande: And this it was for olde Abraham, so great a Prince, to make his handmayde, his kitchin mayde, his bondwoman, his Concubine, his Wife, for so the scripture calleth her: *Impar coniugium*, Unequall Marriage. Iaonnes Manlius in collectaneis, telleth a storye of a certayne Abbot, who so long as hee was Monke, before he became Abbotte, was too see to, very humble and lowelye, bending and bowing euer more downwarde to the earth, his eyes also still fixed vppon the grounde, as though he durst not, or were a shamed to loke vp to heauen, a man woulde haue taken thim to be a second Publycan: For the which his rare humilitie, his felowe Monkes had him in so great reuerence and admiration, that the roome of the Abbot being voyde, they all condescended to electe him to be their Abbot, who being

Gen. 21

Luke. 18.

being once elected, and installed, and hauing taken possession of the abbey, the keyes of the Abbey Gates being deliuered vnto him, he beganne to take vpon him like my Lord Abbot, then he lookt aloft as he dyd not before, he would scarcely knowe his old fellowes, he looked ouer his Monkes as the Deuil lookt ouer Lincolne, the Parish Priest had quite forgot that euer he was Parish clarke. A friend of his seeing this greate and sodayne alteration in him, and obseruing well the demeanour and the manner of the man, comming vnto him, chargeth him that he was greatly altered, & that he was nothing the man that he was before he was promoted to be Abbot, *Quantum mutatus ab illo*, for before yee were Abbot, sayth hee, yee were very humble, lowelye, yee crouched, yee duckt, yee hangde downe your head continually, and so lowe that your nose almoste touchd the grounde my Lorde. But now (which seemeth very straunge to me and other of your old acquaintaunce) yee looke after another sorte, of another fashion, vpwarde to Heauen, you are altoge-

ther

ther in the altitudes, in the cloudes. Ob saieth he, neuer marueil you a whit at the matter, for I wyl tell you, sayth hée, before I was Abbot in déede, I bong down my head continually as you say. The reason was, I desired greatly (as I did alwaies) euen from my fyrst comming to the house, to finde the keyes of the Abbey gates, & that I might so do, I loked styl downewarde to the ground, pærying and prying for them in euery corner, and at the length as good happe was, I espied them, and gat them to, as ye knowe. Hauing therefore found that whiche I sought for, and beyng in possession of my so long wished and desired praye, and hauing nowe no cause to loke downe as in tymes passe, why shoulde I not looke vp, and aloft too, when I may do it by authoritie? Here was *Superbus oculus*, a proude looke, and here was *Honores mutant mores*, and *faciem* too, his new honors had chaunged his olde maners, and his face too, as it doth many tymes in many menne. It should not be so, for *quanto sublimior es, &c.* the more highly y thou art aduaunced, the more do thou humble thy self in

all things. It is a great commendation for a man alwayes to looke a lyke, and to retayne euermore the same face and countenance. Of Socrates the Philosopher it is sayd, that ther wer euer found in him, *Idem vultus, eademq; frons, semper eadem*, the same countenance and face, alwayes the same, neyther to much dejected and caste downe at any tyme through aduersitie, neither to much eleuated and lifted vp againe through prosperitie. A loftie and proude looke is a very odious thing, it was so to the prophete Dauid, the Saint of God, as it is also to almighty God him selfe, for of him it is sayd, that he wyl bring downe the hie lookes of the proude. Psal. 18.

Non ambulaui in magnis, neq; in mirabilibus super me. I dyd not exercise my selfe in great matters, which were to hye for me. In these woordes wee haue the thyrde thyng, whereby the Prophet dooth testifie his humilitie, that is to saie, his actions, his dooinges. Some by these great matters whiche he saith that he did not exercise him selfe in, because they were to hie for him, do think the kingdome of Israell it selfe to be vn-

vnderſtoode, and that when he ſayth, I did not excerciſe my ſelfe in ſuch greate matters &c. His meaning was that he did neuer ſeeke (as he was moſt falſlie and vniuſtly charged by ſome) to aduaunce him ſelfe ambitiouſly to the kingdome, King Saule his maiſter being aliue, becauſe he knewe wel inough that it was to great for him to weld, & to hie alſo for him to aſpyre vnto. The
1. Reg. 13 Prophete Dauid as we know was a man according to Gods owne harte, and in whom his ſoule had a ſpeciall delight, we know alſo that he was elected and choſen by almighty God to ſucceede Saule in the kingdome, and by his
Luke. 18. ſpeciall appoyntement annointed King ouer Iſraell by the Prophet Samuel, ſo that the ryght of the kingdome was denoued vnto him and in him, and yet notwithſtãding ſuch was his modeſtie & humilitie, that he would not attempt any thing there about, Saule liuing, becauſe as he thought it was a thing to huge, to great, and farre to hie for him to deale withall. Suche was (I ſay) the modeſtie and humilitie of this excellent man the friend of God, to the vtter con-

condemnation & confusion of all those, whose whole study and endeuour euermore hath been, and is at this day, to vndermine those whiche bee in authoritie, to inuade and occupie other mens kingdomes, to wring the Scepter and Swoorde out of Princes handes. Here therefore as yée see, there is a large field opened, and offered vnto me, wherin I might excurre long inough at pleasure, to speake of ambition, and against ambition, I doe not meane that petie ambition that is to be founde in vs clergie men, which piddell and scramble for Benefices, Prebendes, Deanries, &c. as other of the temporalty do for meane offices and prefermentes in the common wealth, but I meane that whiche some thinke to be ment in this place, which is in the hyest and most daungerous degrée of al other. Wherof I haue this onely and briefely to say, that it is a vice neuer ynough to be detested, consydering the manifolde and great mischeefes which haue commen thereby to heauen, to earth, to Angels, to men, to all kingdomes and common wealths,

to

to the whole worlde. Firſt of all it troubled heauen, the ſtate of the Angels, for it is ſaid, that *In Angelis ſuis reperit prauitatem*, hee founde wickedneſſe amongeſt his Angels, that was, pryde and ambition, for they did exalte their throne, and woulde become lyke vnto the hyeſt, but the ſucceſſe was thereafter, for the Dragon fel, & drewe downe to hell with him the thirde parte of the ſtarres. Afterward it troubled Paradiſe, & caſt man headlong out of Paradiſe. What wyl ye more? It hath euermore beeh the plague of this earth, the cõmon calamitie of the worlde, the bane and deſtruction of al common wealths: for what Kingdome, Empyre, or Monarchie was there euer that was not ruynated through ambition? Iuſtinus Martyr ſpeaking generally of ambition, and wiſhing all Chriſtian menne to be free from the ſame, hee ſayth of the ambitious man, *Latrocinatur qui huiuſmodi eſt*. He that is ſuch an one, is a theefe. The ambitious man, ſpecially ye this ambitious man which wee nowe ſpeake of, is a theefe in deede, yea hee is more than a theefe, he is a homicide, if it

Iob. 4.

Eſa. 14.

Gene. 3.

Ad Zenum & ſcrenum Ediſtela.

lye

lye in his power he is a rigicide, he is *Patriæ Parricida*, the paracide of his countrey, what is hee not that vile and nought is? Wel, saith he, he is a Theef, & destroyeth the Temple of God, which is his owne soule, and casteth almightie God out of him, and from him, that is, the good spirite departeth out of him, and the euill spirite the Deuill entreth into him, and possesseth him, and surely if any wicked man be possessed (in my opinion) it is this our ambitious man, for his attemptes and presumptions. *Non sunt humana, sed Diabolica*, they be not humane, they be *Diabolical, Luciferian*.

Other by these great matters, which the Prophete sayeth he did not exercise himselfe in, because they were to hie for him, do vnderstand, not the kingdome it selfe, but rather the most waighty matters & affaires of the kingdome. For the prophet Dauid, being brought vp in the countrie vnder his father Isai, and hauing spent most of his time in the fields amongst sheepe and cattell (for as hee him self doth testifie of him self, he was taken from the sheepe folde, euen when

he

1. Reg 18 he was folowing the Ewes great with yong ones, to fede Iacob his people and Israell his enheritaunce, that is, to bee Psa. 7. 8 Prince and Pastor ouer God his people) and knowing him selfe to be altogether vnexpert and vnskilfull of suche great affayres and businesse, & the same farre to passe the reach and compasse of his witte and vnderstandyng, he durste not presume before he was kyng to occupy his head and toung therabout, but sayd that he would not exercise himself in suche greate matters, bicause they were to high for him. A moste singular testimonie, and argument of the Prophetes humilitie. But if this be such an argument of humilitie (as no doubte it is) thē may we boldly & truely say, that humble men, especially of this kind and sort, are very thin sowen here amongest vs at this day. For who doth not know this, that knoweth any thing at all, our Englishe people, those I meane whiche do inhabite these partes of the realme, and are of the meane & inferiour sorte, to be very generally, or for the moste part giuen to this kind of presumption?

For

For who is there almost, be he of never so vile and base condition, what artificer, yea, seruant, prentice, but he hath a common wealth, a Churche in his head, and nothing in his mouth, but the gouernement of the commō wealth, and the gouernment of the church, specially the gouernment of the Churche. Is not this to exercise them selues contrary to this our paterne in great matters, whiche are to hie for thē? Why are there, or can there possible be in this world hier matters, of greater weight and importaunce, & lesse perteyning to such kind of men, then the gouernement of the common wealth, & of the Churche? If there be, let them be named. It cā not be denied, (as I think) but that it is some presumption, or at the least a great ouersight, and such a thing as can not wel stand with ỹ duety of a good Christian, to intermedle ouer busily in other mens callynges & matters, and such as do very litle or nothing parteine vnto vs. The doctrine of the Apostle is, that euery man should abide in the calling wherin he is called, and that euery man should do his owne businesse, & that he which hath a function & office, whether it be in the church of God, or in

1. Cor. 7.

Rom. 12.

the common wealth, should attend vpon that function & office. And to these rules of Saint Paul, that saying doth accord. Rom. 12. *Spartam nactus es, hanc orna.* Thou hast an honest function and trade in the cōmō wealth, employ thy self wholy there about. Πολυπραγμοσύνη, that is, to be busily & curiously occupyed about other mens matters, was euermore counted a foule & an odious vice, and hath ben of al men greatly discommended & condemned, wherein may in all times and ages haue greatly offended, but neuer more then here amōgst vs at this day. If euer that wise saying of Seneca were true, it is true nowe. Seneca. *Magna pars vitæ humanæ elabitur male agendo, aut nihil agendo, sed maxima pars aliud agendo.* That is to say, A great part of mans lyfe slippeth away by doyng euyl, or by lyuing idly, & doyng nothing at al, but ỳ greatest part thereof by doyng other thinges, suche as no whit concerne hym, nor are at all belongyng vnto him. *Difficile est hodie vnum hominē agere.* It is a harde matter nowe a dayes for one man to play only one mās part, for euery man lyke these common players in plaies & enterludes plaieth many partes, & such partes as are not so meete

for

for his person and condition, that is, he exerciseth hym selfe in matters whiche are not only not parteynyng vnto hym, but also farre to great & to hye for hym, as namely, the gouernment of the common wealth, and the gouernment of the Churche. I remember the Preacher in his booke doeth make mention of a certayne spirite which is geuen to some to beare rule, whiche he entiteleth and termeth, a principall spirite, by that Epithete signifiyng (as I take it) that there are but fewe, and those very choyse and principall men, whiche are indued with that principall spirite of rule & gouernment, and that it is not euery mans spirite, a spirite common to many, or to all, especially those which be of meane and lowe condition. Ecclesiasticus in his booke, speakyng of this inferiour kynde of men, as Plowmen, Husbandmen, Carpenters, Smithes, Potters. &c. he sayth of them, (belyke they dyd so in his tyme) that they dyd employe them selues wholly both in mynde and hart about their worke and businesse: and further, that they be so necessarie in cities and common wealthes, that without them cities, and common wealthes Eccle.10. Eccle.38.

can not be inhabited, occupied, & maintained: But saith he, these men come not hie in the congregatiõ, they sit not vpon iudgement seates, they vnderstande not the couenaunt of the lawe, they can not declare equitie & right, they can not find out darke sentences. &c. Meanyng that this principall spirite to rule & gouerne, is not commonly bestowed vpon suche, and that these matters of state and gouernement, are to great for them to be conuersant in, or to occupie them selues about, & in dæd nothing at al perteining vnto them. I trust I may be bold to say thus much to this inferiour kynd of mẽ, when as muche as this commeth vnto hath bẽ said to far their betters in other matters, and wel accepted. It is written of one *Leontinus* a Byshop, that hearing Constantine ỳ Emperour about to dispute many things perteining vnto religion, sarth vnto him, πρὸς ἕτερα Ταχθεὶς ἕτερα πράττεις *ad alia ordinatus alia facis*. You are appoynted & ordeyned to some things, & you are in hande with other. As if he would say, Sir, you sit at the sterne, the gouernement of the shyp of the common wealth is cõmitted vnto you, to you it belõgeth to rule & gouerne vs,

Leontinus.

vs, & to kéepe vs all in good order: what should you dispute questions of religion, which either by learned men in Scoles & Vniuersities, or els by Prelates and Bishops, & other of the Clearge, assembled in Sinodes, Conuocatiõs, Counsels, are to be disputed & decided? I read also a certaine aunsweare, which Durerus a famous Painter in Germanie, made to Maximilian the Emperour, to whom Charles the fifth, succeded in ỹ Empire: Of whom, whẽ as Maximilian the Emperour was desirous to haue a certayne image paynted, to the intent that Durerus might the better vnderstãd his purpose and meaning, vpd hym selfe with a coale, so wel as his cunning would serue hym, proportionate the image that he would haue painted: but whilest he was in drawing, & doyng, his coale whiche he drew withall did oftẽtimes breake. Durerus the painter vnderstãding the emperours meaning, with a coale also delineate & proportionate the image by him to be painted, but in the drawing therof, his coale brake not: which ỹ Emperour obseruing: why, saith he vnto Durerus, How commeth it to passe, that my coale brake so oft, and thy coale breaketh not?

To dispute questions of diuinitie, properly perteyneth to the professors of diuinity

Oh (saith Durerus) I woulde not haue your maiestie to paint so wel as I. As if he would haue said, Paynting is the art wherin I haue ben brought vp from my youth, and which I do nowe profesſe as the weightie matters and affaires of the Empire, and the gouernment therof, is that wherin you haue ben trayned vp, & now presently occupied: & therefore, as it is not reasō that I should be as skilful as you in matters belongyng to your place and calling, that is, of state and gouernement, so is it not méete that you, who neuer profesſed the art of painting, should be as cunnyng therein as I, who haue profesſed it. In déed, *aliud sceptrum, aliud plectrum*, & so likewise, *aliud sceptrū, aliud penicillum*, the scepter is one thing, the pencill is another. Some can handle the scepter that can not skil of pencil, and some can handle the pencill that can not skyll of the scepter. And therefore, *quam quisq; norit artem, in hac se exerceat*, Let euery man exercise him selfe in the arts he knoweth, and can skill of. Let Maximilian the Emperour (as I am sure hee will) leaue the pencil to Durerus the Paynter: and let Durerus the Paynter as it becommeth him, leaue the scepter,

the

the gouernmēt to Maximilian the Emperour. Whē as therefore so much hath ben said to these mighty Princes & Emperours, for dealyng in these matters, not so properly perteining vnto them, I trust I may be thus bold with mē of far meaner cōdicion, to cal thē home to their owne busines, & to aduise thē to employ thē selues wholly about their owne proper functions & trades, & not to exercise & occupy thē selues about thinges nothing at al parteining vnto thē, especially princes matters, of rule & gouernmēt, which are a great deale to great & to hie for thē. Some other writers, when the prophet saith he did not exercise him selfe in great matters, because they were to high for him, do vnderstand *abscondita, arcana dei & religionis*, the secretes of God & of religion, suche as almighty God hath not reuealed vnto vs in his worde, because he woulde rather haue vs not to knowe them, then to know them. There was neuer in ỹ world any false religiō, (wherof as we know there hath bē euer more great varietie amongst ỹ heathen) but it had proper secrets & mysteries belonging therunto. Lactancius & Clemens Alexandrinus, & other do affirme, ỹ as

Clemens ad gentes.

Lactantius, lib. 3. cap. 20 & alibi.

the heathen had euery one of them their gods & religion, so had they also certaine mysteries proper to their gods, & to their religiõ, which it was not lawful for any or very few to knowe and vnderstande, nor to euulgate and vtter if they knewe them: insomuche that they whiche were initiate and professed of those religions, whether they were men or women, (for they had of both sortes) at the first vpd vowe and promise faithful scilence, *fida scilentia sacris*, not to vtter those thinges which parteined to the holy thinges, and were to be concealed & keapt secrete. S. Augustine & other of the fathers, do make mẽtion of a certayne kind of heretikes, whiche bygbt *Pryscillianistes*, who dyd straygbtly require of those whom they dyd admit to be of their societie & felowshyp, not to reueale the secretes of religion, the bereste, no not if they were by othe or otherwyse enforced thereunto: *Iura, periura, secretum prodere noli*, that is, Sweare, and forsweare to: for by no meanes vtter the secretes of the religiõ. I cannot tel how the time passeth away, & I would be loth to abuse this most honorable presence. Omitting therefore ỹ which I was purposed furder and more fully

Augustlib. retract. cap. 40.

fully to haue sayd cõcerning this matter which I am nowe in hande withall, thus much to haue briefly said, for the present may suffise, ỹ as al false religions which haue ben, or are in the world at this day instituted by men or by deuils, had *arcana sua*, that is, certaine hid & secret things belonging vnto them: euen so lykewyse true religiõ instituted by almighty God him self, wanteth not *arcana sua*, the hyd & secret thinges therof. For howe many thinges are there parteining to God, to Christ, to heauen, to hel, to angels, to deuils, to men, to election, to reprobation, the end of the world, the last day, the last iudgemẽt &c. which are of great secrecy, & whereabout for any man, whatsoeuer he be, to moue more questions & disputations then are occasioned by the word of God the Scriptures, it is rather prophane curiositie, then pure Christianity, and much better it were for hym by the example of the Prophete Dauid in this place, not to exercise hym selfe in these great matters, because they are to great & to high for him, and to be content to be ignoraunt of those thinges, because almighty God hath couered them & keapt thẽ secret, & saith Tertullian, is *tutissimũ*,

2. Cor. 12. Audiuit arcana verba &c.

Rom. 11. Altitudo diuitiarũ. &c.

the

Lib. de anima que deus exit. the safest in déed it is the best, & the safest for euery one of vs, not to meddle much with such great matters & secretes, or to enter to far into them. It is good (as one sayth) for a man to warme his hands by the fire, but it is no wysdome for hym to put his hands into the fire. It is good for vs to exercise our selues in the wonderful works of God, but it is not good to be curious in many of his worke: For such curiositie prouoketh indignatiõ, wrath, and in the ende bringeth plagues, vengeaunce. The histories do report of that famous & renowmed Romane captaine Pompei, that inuading the kyngdome of Iurie, and preuayling, after that he had surprised, & taken the citie of Hierusalẽ, entred into the temple, yea *in sanctum sanctorum*, into the sanctuarie where the arke of the couenaunt was, which place was secret, and sequestred from the rest of the temple, & was vaild, couered, and shadowed with the wings of the Cherubins. A very great and intollerable presumption, but he sped accordingly, for as it is obserued, he neuer prospered after, but or it were lõg was slaine in battaile in *conspectu templi*, in a place from whẽce the temple of Hierusalẽ myght be sene,

Eccle. 3.

Pompei.

2. Mcg. 6.

which

whiche he so heathenishly had polluted & prophaned. A most terrible and dreadful example, (as some learned do say, alleaging it to the same purpose) to all those which rashly & vnaduisedly wyl attempt to enter into the secrets of God, of what kynde or sort soeuer they be, and wil exercise thē selues in great matters which are to hygh for them. There were euermore in the worlde, and are at this day certayne vayne men, whose whole delight and felicitie hath ben & is, to moue and dispute certaine vayne, curious, and vnnecessarie questions touchyng those thinges which I named before, & other, but cheefly touching almyghty God hym selfe, his counsels and doynges, both before the worlde was made, and since. S. Augustine, as I reade, had to do with such a one, who demaunding of hym very busily and presumptuously (as he thought, and as he dyd in deede) howe almighty God was occupied and spent his tyme before the worlde was made: If thou wilt needes knowe, sayth he, he prepared then hell fyre for suche presumptuous and busie fooles as thou art. Augustine.

I wil passe ouer with silence for breuitie sake other thigs to this treaty belō-

ging.

ging, and onely remember vnto you a very sharpe and wittie aunswere which a certayne Christian made to Libanius the Sophister, Iulian the Emperours companion and schoolemaister. This Libanius meeting on a tyme with a Christian, sayd vnto him in great scorne and derision, and very curiously withall: Oh sirha my frende, you are one of these newe brethren, I know ẏ wel yenough, you holde I am sure of Christe the Carpẽters sonne: but because you haue him so oft in your mouthes, and set so great store by hym, I pray you tell me one thing, how is the Carpẽters sonne now occupied, what doeth he, what doeth he? What doth he, saith the Christian, I wil tel thée what the Carpẽters sonne doth: he is euen now playing the Carpenter, he is making a Coffin for thy maister & scholler Iulian ẏ Emperour, he shal haue a cast of his office or it be long: & so it fell out in déede. For not many dayes after, was Iulian slayne and in a Coffin conueied to Antioche, and there entoumbed and buried. Here was curious irrision, scornefulnesse, and deriding scornefull curiositie, and spitefull to, neuer more common then at this day. The worlde is

full

ful of Libanians, and no marueyle, when as there be so many Iulians, that is, apostatas, reuolters from religion, Godlesse Athistes, and so forth: but thankes be to God, there be alwayes sincere and wyse Christians yenough in store, to shape al curious & scornful Libanians answeres. By these answeres of these godly, wise, and zelous Christians, we may vnderstande what an intollerable presumptiō it is, curiously to searche out the secretes of God, which neither are, nor can be of any vnderstood, being not by him reuealed vnto vs in his word, & that as Tertullian sayth, it is the safest to be ignorant of those thinges, because that almyghty God hath hyd and couered them, whiche also we are taught by our prophete here in this Psalme, when he sayth that he dyd not exercise him selfe in great matters, which were to high for him: As also in another place, *Suche knowledge is to* Psal. 139.
woonderfull and excellent for me, I can not atteyne vnto it. But I refrayne my soule, and keepe it lowe, lyke as a child that is weaned from his mother, &c. This verse is as it were a confirmation of that testimonie which he gaue of him self in the two verses which goe before, that is, *that he*

was

was not high minded, that he had no proude lookes, that he dyd not exercise him selfe in great matters, which were to high for him. For if this be true, ỹ he dyd humble his soule, & keepe it vnder, so that no more pride & presumption was to be found in him then in a yong infant, a suckling, a new borne or weaned childe, (which are of al other most pure & cleane in this behalfe, and voide of al kinde of pride & arrogancie) there is no doubt but ỹ he was, as he sayth, most free from a high minde, proude lookes, &c. I could here enter into diuerse discourses by occasion of this similitude, but bicause the time (I feare) be verie farre spent, I wyl omit them, & onely speake a worde or two of the last verse, and so commit you to God.

Speret Israel in deum. &c. Let Israel trust in the Lorde, from this time foorth for euermore. In this last verse, in the second and last part and member of this Psalme conteyned, and it is the exhortation of the Prophete to all the people of Israell, by his example to become humble and lowlye in all respectes, inwardlye in heart and minde, and outwardlye in lookes, in countenannces, in actions, dealinges, reposing them selues wholly,

wholly, as he him selfe dyd, in almyghty God, not doubting but that he woulde at tyme conuenient, delyuer them from the tyrannie of Saul, and all other theyr enimies whiche were about hym, and also so promote and aduaunce them, as shoulde be most meete and conuenient for them.

I might here (the text necessarily occasionyng it) speake many thinges touchyng the authority of princes the duety and obedience of subiectes towards the, and touchyng diuers other matters, but because the time wil not serue therunto, I wyl onely put you in minde of one only lesson whiche we are taught by this verse, whiche is this, that it is much better for vs *sperare quam aspirare*, to trust in almyghtie God, then to aspire, for in aspiring there be many inconueniẽces, hinderances, many falles, for there are many stũbling blockes in the way: But the anchor holde of hope is firme & sure, it wyl neuer deceiue vs, for trust in the Lord, and he wyl bring it to passe, & they that trusted in him were neuer confounded. I wyll here make an ende, onely beseeching almightie God, humbly and instantly with the Prophet Dauid, that it

Heb. 6.

Psal. 36.

Psal. 19.

woulde pleafe him to defende vs from presumptuous sinnes, *that we be not high minded, that we haue no proude lookes, that we do not exercise our selues in great matters which are to high for vs*, but rather *refraine and keepe vnder our soules, euen lyke newly borne or weaned children*. And last of all, that we do not seeke immoderately and ambitiously to aspire and aduaunce our selues, but contrarywyse, as the Prophete byd, repose our selues as it is meete, wholly and onelye in almyghty God, and then there is no doubt but that he wyll so aduaunce vs here in this worlde at tyme conuenient, as shalbe best for our commoditie and his owne glory, and in the ende he wyll exalte vs to lyue euerlastyng in his eternal kyngdome in the worlde to come, the whiche almygotie God the father graunt vnto vs all, throughe his sonne our Lorde and sauiour Iesus Christe, to whom with the holy ghost, three persons, and one euerlyuing God, be all honour and glory, worlde without end.

FINIS.